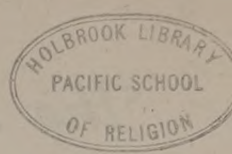


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The AMERICAN FRIEND

[APRIL 27, 1950]

This Issue Devoted to Christian Home Life and to Women's Work in the Church



GOD WORKS THROUGH THE HOME
Theme for Christian Family Week, May 7-14

Harold Lambert Photo

The Devotional Life . . . A Page of Personal Helps

WELCOME HOME

William W. Clark is a professor of Philosophy and Religion in Earlham College.

Never in life shall I forget the eagerness, the longing, the joyful anticipation with which my mother and I approached the United States, on our way home from India. I was fifteen. India I loved deeply, and thought of it and felt of it as a second homeland. There I had been born, and my earliest years of natural at-homeness there had left their indelible marks of affection; but from the ages of seven to fifteen I had been in America, so that it had become the prime homeland of my heart. Now, after two wonderful years back in my birth-country, we were coming home! How well I remember (I am smiling as I write) with what leaping pleasure I heard a rich mid-western American accent, as we were crossing the English Channel. And how warmly I sang the sentimental song, "Oh, it's home again, and home again—America for me!"

It is no accident that we talk of our "mother country," our "fatherland," our "home." The experience of home life is potentially so rich, so profoundly full and significant, so *loving*, that when some other experience approaches its depths we transfer the homely imagery to it. We can think of nothing finer to say.

In part, I think, this is the reason we call God our Father. I can well understand why the Shakers and the Christian Scientists liked to refer to God as Father and Mother. We are the "children of God"; Christ is the "son of God"; the church is the family of God; mankind is a brotherhood. This imagery pours out of our deepest experience of the meaning of life, found so wonderfully and often in our homes.

My thought turns instinctively now to "Snowbound." How greatly do we all thank God who have had such love at home that we know the inner meaning of his grand lines:

"What matter how the night behaved?
What matter how the north-wind raved?
Blow high, blow low, not all its snow
Could quench our hearth-fire's ruddy glow.
O Time and Change—with hair as gray
As was my sire's that winter day,
How strange it seems, with so much gone
Of life and love, to still live on!
Ah, brother, only I and thou

Are left of all that circle now—
The dear home-faces whereupon
That fitful firelight paled and shone . . .

We tread the paths their feet have worn,
We sit beneath their orchard trees,
We hear, like them, the hum of bees
And rustle of the bladed corn;
We turn the pages that they read,
Their written words we linger o'er,
But in the sun they cast no shade,
No voice is heard, no sign is made,
No step is on the conscious floor!
Yet Love will dream, and Faith will trust,
Since He who knows our need is just,
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to sense and flesh unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

Here is suggested something more than I have yet hinted. We not merely refer to the divine in terms of home because those terms have come to have infinite reality to us; they have come to have that reality because the home is part and parcel of God's self-revelation to us. These words we have been thinking about so affectionately are not only symbols or metaphors of God's love; they are our tribute to the knowledge that home-love is actually an expression of heaven-love!

We gather about the table for our food, and we discover it is the table of our Lord! We come from our many and varying experiences of the day, and suddenly find that we were not alone. "Love can never lose its own!" Here, in our utterly finite and quite imperfect circle of home, suddenly the spirit of the living God is revealed as the "tie that binds our hearts in Christian love" wherever we may be. Heaven is our home, and our home miraculously is heaven.

Thank God for our homes, which, in such precious moments, tell us that we can always be at home in God and He can always be at home in our lives.

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In the Freedom of Captivity

Editorial Meditation

By Lela E. Gordon

This issue is chiefly devoted to the work of women in the church and some contributed articles are from them. We welcome a guest editorial from a woman Friend. Lela E. Gordon is minister of the Friends Meeting at Oskaloosa, Iowa, home of William Penn College.—THE EDITOR.

PAUL wrote to the Corinthian church, "We bring every thought into captivity to the obedience of Christ." This statement is quite startling to many who take pride in being "independent" thinkers. One skeptic has said, "Christianity actually wants to control one's very thoughts! Who could really conform to that?" One answer is that, "As a man thinketh in his heart, so is he." One's thoughts are his very life, and a religion that is to do anything for him must touch his thoughts and lift them by giving him both a law and an ideal of thinking. In fact, this is one of the chief glories of Christianity. In paganism, religion is divorced from morality because one need not think, but just do the natural, impassioned thing. In Christianity, one reaches for the best.

CREATURES OF THOUGHT

God made us to be thoughtful persons. Isaiah knew this full well when he spoke to ancient Israel, "Come now let us reason together, saith the Lord." Jesus was forever challenging men to think. Let us notice a few such occasions: To Simon who criticised a lavish gift, "What thinkest thou, Simon?" Then he proceeded to tell him the parable of the two servants who were forgiven; one for much, another for little, and their corresponding love. Again, "What thinkest thou? A man had an hundred sheep," then followed the long-loved story of the sheep that was lost. We are still thinking about that. Another, "What thinkest thou? A certain man had two sons and he saith to them, 'Go to work in my vineyard.'" Then follows a lesson on delayed obedience. "What thinkest thou?" introduces the lesson on neighbors with the story of the Good Samaritan, and the world has been thinking about it ever since. He called them to think whether good people are cosmic pets, when he talked about those on whom the tower of Siloam had fallen. Always Jesus' challenge was to think! think! think!

DANGERS AND SAFEGUARDS

That human reasoning has its dangers makes Christian thinking all the more essential. Jesus told of the poor rich man who "thought *within himself*" that he could use his possessions to insulate himself against life's common tragedies. Paul pointed out that he had "verily thought *within himself*" that he ought to do many things against the church. When we remember his mistaken thinking we gladly agree with one who has said, "We must not forget that among earnest opponents are souls that glow with a love for truth. They have not yet found the road to

Damascus, but we may safely leave them to the love and providence of God." Minds open for truth will arrive and, in the meantime while our thinking does not correspond on many questions that we debate more or less patiently, we do well to ask ourselves, as some one has suggested, "whether the argument is for *truth* or for *victory*." God and time are on the side of truth, and an argument that is purely for victory certainly needs some re-thinking lest we be evading the truth. This is a dangerous state of mind.

The method of the Master with our minds is a cause for constant gratitude. He captures our affections and in that captivity our thoughts are conformed to his pattern. Not perfectly nor instantaneously but we are being transformed by his grace into his best for us by a synthesis of spirit, a unity of heart and purpose. Anne Byrd Payson speaking of mistakes in physical habits says, "Mind processes aimed at correspondence with Christ leave physical mistakes far behind like trains pulling away from railway stations for happy places of vacation and release." The same might be said of bad habits of thought. We leave them too, far behind, and go out to places of vacation and release. And what a release it is! The evil in one's thinking giving away to the things that are true, honest, just, pure, lovely, and of good report. This healing of our minds is one of the wonders of divine grace and the answer to many unhappy and distraught persons today. We need the discipline of love; and its fruits will be for the healing of the nations.

FOR INNER FREEDOM

We sing, "Make me a captive Lord, and then I shall be free." Unfortunately, many who long for freedom have never glimpsed the way to freedom. John Bunyan complained that old thought patterns from his dissolute past had gone so deep within him that they revelled like demons through the corridors of his brain. But in overcoming them and bringing every thought into captivity, to the obedience of Christ, it is no wonder he wrote *Pilgrim's Progress*, for he himself was the Pilgrim. Minds so disciplined are at ease and at peace, while the most unhappy persons are those caught in the nets of their own misguided thoughts.

To be taken captive by the love of Christ is the sure way to the glorious freedom of the sons of God—freedom from fear and the sense of utter helplessness that weakens the physical and moral fiber of frustrated men. The new freedom is the gateway to the larger life; to a new sense of partnership with God; to a new relationship with all that is about us. We view our world, our nation, our communities, our friends, and families with the mind of Christ. We want for them all, what He wants; and we find in the doing of His will, our peace.

Mother's Day in Family Week

HOME cannot be enhanced by mother alone, important as is her love and service to the family. It does not detract attention from her loving part to broaden our emphasis to home and family in a week, May 7-14, that culminates in a day, May 14. Mothers have been not only keepers of the hearth, but also

workers on the farm, in business and in the church and community.

THE AMERICAN FRIEND is devoted, in this issue, to the significance of the family and there are contributions from women Friends—and mothers. It is equally proper that two men Friends also should write in an issue that is directed toward the Christian home.

E. T. E.

Where Church and Home Meet

By Truman D. Whitaker

Truman Whitaker is minister of the Poughkeepsie Friends Meeting in New York Yearly Meeting, and chairman of the Christian Home Life Department in the Board on Christian Education of the Five Years Meeting.

"Homes are like greenhouses where all growth starts, that transplanted to mankind's larger relationships, can make the whole world fair."

THERE is a great deal of talk about the disintegration of the American home. It is not idle talk, for statistics (and experience!) concerning divorce and delinquency, and the common secular attitude toward marriage and home life, are enough to cause concern and to start serious-minded people talking. This is not the whole picture, however, and one need not take a pessimistic view. There is hope, if for no other reason than the fact that people are concerned. And who is more concerned than our young people and our young parents? When, if ever, was there a greater desire to know and to understand the psychological and sociological foundations of happy home life? Perhaps it ought to be said that such knowledge is not an absolute requirement for successful family living. Our parents of a generation ago did not have the advantage of psychology—but in those homes which were happy the children were reared in faith and prayer and the parents did by a kind of inspired insight the things which now we wish to have parents do with conscious intent. Yet, there is no reason why we should not encourage every one to make use of improved methods and procedures.

RESPONSIBILITY OF THE CHURCH

One seriously suspects that religion, and the Christian Church in particular, was the prime mover in both generations, for it is organized religion which deserves the most credit for transmitting to members of any generation the right sense of values and the vision of proper ends to be attained. It is still to the glory of the Church in our time if she can challenge people to achieve worthy ends in life, family life included. Methods, procedures, and techniques are important, but the first task of the Church is to help men and women see where they want to go and ought to go. Like Alice in Wonderland, where we go from here will depend on where we want to get. Dr. Samuel L. Hamilton of New York University has declared that the Christian home and the Christian Church are closely bound together, "like Siamese twins: if you cut them apart you may sever an artery of life and cause one or both to die."

The Church can hardly function in a disordered world unless she employs the home as her main reliance in Christian nurture. In fact, it is the home where all the valuable ends of life are experimented with, practiced and used to greatest advantage. Someone has said that "homes are like

greenhouses where all growth starts, that transplanted to mankind's larger relationships can make the whole world fair." So the Church does have a functional responsibility toward the home if ever she expects to make an impression on secular society.

Dr. Clyde Kluckhohn of Harvard University has suggested that what we need in homes is "a good five-cent ideology." Perhaps ideologies do not come that reasonable—they cost infinitely more than that if they are to be serviceable—but nevertheless, we do need a sound ideology for the home, and the Church has a responsibility in providing it.

WHAT GOALS DO WE SEEK?

What are the things which we desire for our children, and by implication, for parents and other grown-ups in the family? Certainly we want family members to be healthy, strong in body so as to resist disease. We want each to be polite and well-mannered, to know when to say "thank-you" and "I beg your pardon." We want each to have the advantages of an education so that talents and capacities may be fully developed. But is this all? These are all related to the physical. Do we not crave after some spiritual ends so as to satisfy that other half of life "for which the first was made"? If material satisfaction is not the answer, what is? Is it not those aspects of life, which, when "transplanted to mankind's larger relationships can make the whole world fair"? This has always been the concern of religion and must continue to be in an increasing manner if men are to mature in their relationships one with another and with the Eternal Source of all life.

Personal integrity: Nothing delights the sensitive parent more than when he sees his child standing true to the best within him, refusing to cheat or to be dishonest, taking part in Paul's category of good things: the things which are true and honorable and just; the things that are pure and lovely and of good report. But how often do parents fail to set the example of integrity? Too many, even Christian parents, resort to the "Do as I say, not do as I do" philosophy. And how often have our children put us to shame and caused our consciences to hurt? Indeed, "unless ye turn and become as little children" in personal integrity, "you shall not enter the kingdom of heaven."

Persons as the most important entity of life: Homes can be a little kingdom of heaven on earth. Outside, the common practice is to reward a person for what he can do. That is currently, the way of the world. But basically it is not the Gospel, and not the way of the home. The home is where the most useless one from the standpoint of utility sometimes gets the best. The invalid in the home gets the warm spot by the fire; or it's "Hush, the baby is asleep." In the world it is struggle, and people are trampled upon if they cannot compete. The world lets him take who can, but

in the home we learn to bear one another's burdens and so fulfil the law of love. It is a laboratory of Christian love; a laboratory where one learns by actual experience. And "when transplanted to mankind's larger relationships"—well, what a revolution it would be!

A vital faith: Too much religion in our world is a stereotyped affair, where people "pray for their neighbor on Sunday and prey on him the rest of the week." But in our homes we have the hope and prospect of changing this and making the theoretical knowledge of religion which we teach a vital reality. It can be a sharing experience where children and grown-ups alike learn to "practice the presence of God," where we experience that the universe is friendly, where religion becomes part and parcel of our life.

One could go on and on enumerating those "ideas" which the Church teaches and how, in homes, they become realities

in daily living. We need to understand that the best things in life are both "caught and taught." It is the Churches' function to teach; it is the families' function to experiment and practice and to see if the teaching is valid. It is the duty of the Church in its larger and broader meaning to educate by precept; it is the duty of the Church in the home to educate by example.

No printed word nor spoken plea
Can teach young hearts what men should be;
Not all the books on all the shelves,
But what the teachers are themselves.

The home is the experimental laboratory for the Church; and then, when these ideologies are "transplanted to mankind's larger relationships," we have the hope that "the whole world can be fair."

Rising Level of Women's Work

By Helen E. Walker

FEW great movements of wide appeal have had their beginnings in large organization; rather, they are the result of isolated experiences over a period of time that stirred the hearts and minds of people and came to a head at a time when new needs demanded increased activities. So it was that in the rise of the status of women in this country, women here and there braved the limitations of past traditions and joined themselves with other women for one cause or another, such as woman's suffrage, temperance, anti-slavery, and missions. Christian women were leaders in all of these movements. Out of feeble beginnings, great movements and organizations have grown, and women with vision and dedication have led the way.

In her study, "Women in American Church Life," Inez Cavert has this significant paragraph:

"Women are, it is clear, carrying on an enormous variety of activities within the church. Sometimes, to be sure, they are deeply devoted to their local church without much interest even in their own denomination as a whole, to say nothing of the Church Universal. Many others, however, have caught a vision of the world-wide outreach of the missionary enterprise, of the need for Christian social action, and the problems of world order. Without their aid, the great far-flung missionary work of American churches would have been impossible. The impact of their concern for a better community at home and abroad cannot be measured. This concern comes from a spiritual compulsion to share with mankind everywhere the glories of the Christian Gospel."

Women Friends in New England, Baltimore, New York, North Carolina, Wil-

The writer of this article is President of the United Society of Friends Women. Her home is at 10304 Kimbark Avenue, Whittier, California.

mington, Indiana, Western, Iowa, Nebraska, Kansas and California Yearly Meetings are united in what is now known as the United Society of Friends Women. Some nine thousand women in three hundred and fifty Societies meet monthly for worship, study, and fellowship. Program outlines are prepared by women in the various Yearly Meetings and edited in a booklet called *Blueprints*. These are used widely in all the Yearly Meetings. Monthly emphases for study include Stewardship, Missions, Peace, Race Relations, the Christian Home, Ecumenicity, the Church in the Community, and Friendly subjects. Over \$60,000 is raised annually through the Woman's Societies, with about \$30,000 going to Friends' Missions. The monthly magazine and official organ of the U.S.F.W., the *Friends Missionary Advocate*, has a subscription list of about three thousand.

Among many of the denominations there has been a growing desire to unify all the women's organizations within a local church to form one inclusive organization, and to unite all the women of the church in one organization—thus every woman may study, work, give, and pray for the whole task of the church, at home and abroad. Such an inclusive Woman's Society now exists in many of our Friends' Meetings. The work formerly carried on by the Missionary Society, Ladies Aid, Friendly Guild or Auxiliary is now carried on through a department of work in the United Society. The departments of

work are Missionary Education, Stewardship, Peace and Christian Social Relations, Literature, Christian Service, Youth and Children. This program is not something different than that of the church; neither need there be any feeling of duplication. This is another channel—or another instrument to be used in implementing the mission of the church in the world today.

It is hoped that greater correlation of these like interests will come about. For example, might it not be possible for the secretary of missions of the Woman's Society to be a coopted member of the Missions Committee of the Meeting, or the secretary of Peace of the Woman's Society to be on the Peace Committee of the Meeting. There is need for greater understanding of what is being done and what various groups of like concern can do together, as well as through their separate groups. It would be most helpful if this same correlation might take place on the Yearly Meeting level also. It would be mutually beneficial if the secretary of Youth might be a part of the Yearly Meeting's Youth Council or Young Friends Activities Committee. The president of the United Society of the Yearly Meeting would welcome an invitation to sit on the Executive Council of the Yearly Meeting. This inter-relationship does exist now to some degree in some of the Yearly Meetings. Others are encouraged to consider this.

Evidences of new life within the Woman's Societies are presenting themselves since the reorganization has taken place, and it is hoped that its influence may be manifest in the Meeting as a whole.

For some fifty years, Christian women have been organized interdenomina-

tionally for home and foreign missions. Friends have participated in these since the early days of the Woman's Missionary Union. Changes have come and mergers have altered the names and functions somewhat, but new opportunities are constantly before us.

The United Council of Church Women which represents some ten million Protestant Church Women in eighty-four denominations in the United States has grown in strength and influence beyond imagination. It is unhampered by ecclesiastical tradition and red tape and has been free to move fast and for the most part, very wisely, in important issues. Its purpose is to unite church women in their allegiance to their Lord and Saviour, Jesus Christ through a program looking to their integration in the total life and work of the Church and the building of a world Christian community.

In gratitude for the growth of Christian unity in the world and for the enlarging place of women in the church and as an evidence of the strength of Protestant womanhood, there has been launched, all across the country—in village, town and city—the Ecumenical Register. (See the statement elsewhere in these pages.) It is a listing by name, address, and denomination of the Protestant women who want to "stand up and be counted" for their belief in the Church of Jesus Christ in the world and for their interest in the Ecumenical Movement. Each woman is to give not more than one dollar—so all may be included. Thousands are responding, to be "one of the first 1,000,000 women on the *Ecumenical Register* of Church Women."

The idea for this *Register* was born during the national board meeting of the United Council held last October in Los Angeles, California. At this meeting, the United Council had voted to become a part of the newly forming National Council of Churches in the United States. This decision came after years of study and much prayer. This was a great step to take. This will, and is already, in many denominations, making way for more complete integration of women in the total life of the church.

In preparation for the meeting of the World Council of Churches in Amsterdam in 1948, an extensive study was made on Women in American Church Life. This was part of a larger study and report on Women in the Life and Work of the Church done in sixty countries, and presented to the World Council. Out of this, a Commission on Life and Work of Women in the Church was set up for further study. Last month, three American women:

Dr. Glora M. Wyner, secretary of International Missionary Council; Mrs. Frank G. Brooks, president of Woman's Division of Christian Service, Methodist Church; and Mrs. T. O. Wedel, wife of Canon Wedel of the Washington National Cathedral and representing the United Council of Church Women, attended a meeting of this Commission in Geneva, Switzerland. Reports of that meeting will be coming out in due time. Sarah Chakko, president of Isabella Thoburn College, Lucknow, India, is secretary of the Commission. She plans to go to Germany this month and visit women's groups there and hopes to visit other countries where women have been cut off from the world or where women's work is still in the early stages of development.

On the first Friday in Lent, Christian women in ninety-one countries observed the World Day of Prayer. Word has been received that Friends' women in Africa, Alaska, Jamaica, Guatemala, and at Seneca Council House, Oklahoma, joined with the hundreds of thousands at prayer around the world on February 24. *Blest be the tie that binds our hearts in Christian love.*

PLACE YOUR ORDER

Prepare for Sessions

Advancing with Christ, Through the Church is the title of the new booklet with the study outlines for the sessions of the Five Years Meeting, October 19-25. This booklet of thirty-eight pages is just off the press and is placed at a price only enough to cover handling and distribution costs. The chief object is to get it into the hands of local Meetings and interested Friends and others for their study.

The five topics treated are:

The Local Meeting Fellowship
The Christian Nurture of Persons
Evangelism and Outreach
Our Impact on Social Issues
Christian World Fellowship

Those are the five topics which will be discussed daily (one topic each day) during the Five Years Meeting sessions. The reading and study of this booklet with its outlines and questions will aid greatly in preparing minds for those days.

Order at ten cents each or one dollar per dozen, from Office of Friends Advance, 101 South 8th Street, Richmond, Indiana.

"Sisu" is a Finnish word that means an indomitable will to overcome insuperable obstacles. Unto your virtues add "Sisu"!

MINUTE OF EXERCISES

Not fearing the darkness, but reaching for the Light

There is an urgency upon us, as Christians, to speak to the spiritual need of bewildered and seeking people in our own communities and in distant places. When we, who profess to be children of the Light, ourselves fear darkness and storm, is it not because we have depended upon our own limited understanding and have not surrendered our wills, coming in submission to the foot of the cross? It is in this depth of submission that the secret of our power and service lies.

The deep concern that our two Philadelphia Yearly Meetings should become entirely one, was again laid before us, and we were led to search our hearts and to realize our need of the uniting love of Christ. Moved and supported by His reconciling Spirit, we can, together, reach out with boldness in our effort with others to find our way to God and His service. These stirrings, we believe, are of God; but our growth will not be easy, and we must be very tender with each other, rejoicing in our different insights, which are like the colors that make the rainbow.

As we cherish our diverse gifts, our Heavenly Father will be able to work through us. Of ourselves we can do nothing; but "Jesus of Nazareth passeth by." Are we ready for total commitment, ready to appear fools rather than swerve from following Him even to the cross? Or do we hold back and so make the great refusal? "Whosoever would save his life shall lose it."

The call to love, reconciliation, and unity has come to us with urgency and deep searching. May we be faithful in following this call and, with God's help, live what we profess. Who would kindle another must glow himself. The world needs men and women aglow with the Spirit of Christ.

"O heart, that beats with every human heart,
O heart, that weeps with every human tear,
O heart, that sings with every human song;
Fill Thou our slow hearts with thy pure love
So that our hearts, too,
May beat with every human heart,
And weep with every human tear,
And sing with every human song,
And thus, through Thee, unite with all mankind."

From Philadelphia Yearly Meeting,
Held Third Month 25-31, 1950

Record on Relief Clothing

"... And Ye Clothed Me"

By Eleanor S. Clark

The author has been connected with the clothing work through the American Friends Service Committee, since 1931. She is editor of the Clothing Bulletin which is published five times a year by the American Friends Service Committee and will be sent free on request. This would help to give continuing effect to the concern of Eleanor Stabler Clark.

EVERY here and there through Mary Hoxie Jones' *Swords Into Ploughshares* the reader comes across the clothing work of the American Friends Service Committee. This book tells the story of the first twenty years of the Service Committee. The clothing story for that period begins with the entry on October 3, 1917, about the "women's work department" and ends with the statement that 12,000 new garments, 1,000 pounds of used clothing, and 250 pairs of shoes were shipped to Spain on May 1, 1937. In between those dates, twenty years apart, the Service Committee sent its bales of clothing and quilts and its boxes of shoes overseas, wherever the Red and Black Star was at work, and to the coal fields of our own country during the trying times of the late twenties and early thirties.

Now in 1950, the Service Committee is still baling clothing and bedding; still packing shoes and also "sewing kits" and soap. For thirty-nine years there has been no time when there was not need somewhere in the world for the clothing created, collected, re-made and repaired by those who make the Committee's clothing work possible.

The AFSC clothing work is largely the work of women, although due credit must also be given to husbands, fathers, and sons who "share" their suits and coats, who wrap up packages and mail them to a Service Committee clothing center, or take them in their automobiles on the way to work. They even sometimes contribute articles they themselves have created as, for instance, did a retired farmer in Iowa who pieces quilt tops! No one knows how many women contribute to the clothing work of the Service Committee. One center keeps an accurate record of donors of new garments—over 3,000 names on last year's list. If the names of those who gave second-hand garments were added, the list would perhaps be doubled. Other clothing centers have lists of contributors

running into the thousands, but there is no way of knowing how many women are represented by a single name; a sewing group of ten to twenty members may use just one of their names when sending a package to the Committee. When a town has a clothing drive for the AFSC, thousands of names could be added. One recent guess was that there may be as many as 50,000 women who are AFSC clothing contributors. Perhaps this figure is too low.

There are many women who work individually. This is particularly true of knitters. The finished garment may, however, be sent through a group. Besides groups in connection with Meetings and churches, there are business groups, social groups, classes of school children, college groups, even groups in women's prisons! Sometimes the women of a Meeting or church or community put on a clothing drive (a good opportunity to enlist masculine aid!), but the more familiar pattern is that of the group that meets together year in and year out (some of these groups date back to 1917) faithfully working at the job of providing comfort for human beings whom they will never see.

In 1948, the Service Committee shipped the largest amount of clothing etc., of any year in its history—1,133 tons. This past year the total was about thirty-five tons less than the previous year. More than half-a-million yards of textiles were included in this total (gifts from American textile manufacturers), also 86,000 pounds of soap and 155,000 pairs of shoes. There were about 2,300,000 articles of clothing, bedding, and household linens, most of which were gifts from American women—school girls and Girl Scouts up to great-grandmothers. These gifts were shipped to Austria, Finland, France, Germany, Holland, Italy, Poland; Israel, Palestine, and the Lebanese Republic; India, Pakistan, China, and Japan; and to certain places in the United States.

There are many ways, some of them quite original, in which women both old and young, make contributions to the Service Committee's clothing work. A woman in Iowa darns stockings; five hundred pairs at last report. Many women make soap in which their neighbors often contribute fat; one soap-maker has sent the AFSC over 3,000 cakes. A woman in southern California has made almost four hundred dresses for little girls. A Quaker college pro-

fessor's wife has knitted about one hundred children's sweaters. A ninety-three-year-old lady has made ninety-three scarfs for other old ladies—one for every year of her long and useful life, and she's still at it! A Philadelphia woman concentrates on beautiful layettes.

One group takes care of shipping and other costs by selling buttons the members collect. After using those they need for their AFSC work, they sell the remainder, and have realized over \$1,500 in the years they have done this. One young couple sending the announcement of their new baby added, "If you are thinking of providing equipment, send it to the Service Committee for a baby overseas." One old lady specializes in buttonholes. A landlady knits for the AFSC while she listens to the complaints of tenants who tell her their troubles all the way from leaky faucets to their backaches. She has gotten so that she doesn't mind the complaints—the more complaints, the more stitches in the little sweaters she makes! A professor (not a woman however) at Guilford College charges admission to his examinations—one article of clothing from each student, plus eight cents to ship it!

The Service Committee depends upon Friends to make the work possible, both by financial and clothing contributions and by the even more important spiritual backing without which the Committee would not exist. But we recognize, too, the many friends-of-the-Friends who give the work spiritual and practical help. They join with us in our concern to clothe those who are cold, both the cold of the body and the cold of the heart. Our gifts which have warmed our hearts in the giving, carry across the oceans a message of love and concern for those who suffer, and express the desire of American women to share the burdens of their fellow men of whatever race or creed or nation.

"For I was naked and ye clothed me."

FRIENDS EMPHASIZE

Family Week, May 7-14

With Truman Whitaker as head of the Christian Home Life Department, the Board on Christian Education of the Five Years Meeting has circulated widely some suggestive literature on home and family. The idea should not stop with one week. The Board stands ready throughout the year to furnish helpful suggestions in the area of the Christian home. Make use of your Board by writing them at 101 South 8th Street, Richmond, Indiana.

MAY TWENTY-ONE

Ask for These!

Five hundred delegates from the churches of the United States will gather at Detroit, May 8-11, for the National Conference on the Church and War. From the announcement of the Conference come these stirring words: "Why do we fear the fury of the world powers?" cried Dietrich Bongoeffer. "Why don't we take the power from them and give it back to Christ . . . so that the peoples will rejoice because the Church of Christ in the name of Christ has taken the weapons from the hands of their sons, forbidden war, and proclaimed the peace of Christ . . . The trumpets of war may blow tomorrow. For what are we waiting?"

"We want to give the world a whole Word, not a half word—a courageous Word, a Christian Word. We pray that this Word may be given us, today . . ."

It is expected that in the fellowship and searching discussion new insights into the Christian's relations to the troubled times will bring fresh vitality to the Church.

The Sunday of May 21 has been designated as the time when churches all across the United States should consider together the challenge of the message of this Conference. It would be well for your Meeting to consider this as a special day to write one of the Friends' delegates listed below to speak to you on that day. This is a partial listing of the forty delegates who are to represent the Society of Friends.

Mrs. Roland Bainton	Frederick J. Libby
Kenneth Boulding	Albert Livezey
Howard H. Brinton	Sumner Mills
Henry J. Cadbury	Ray Newton
Mary Cadwallader	Mildred Scott Olmsted
Steve Cary	Levinus K. Painter
Harold Chance	Lawrence Peery
Roy Clappitt	Clarence Pickett
Frank L. Davies	William Merton Scott
Errol Elliott	Emily Parker Simon
George C. Hardin	David Stanfield
David Henley	Lyle Tatum
Glenn Hudson	Howard G. Taylor
Esther Holmes Jones	George Walton
Joseph R. Karsner	Dan Wilson
Warren E. Langdon	E. Raymond Wilson
Samuel Levering	Richard R. Wood

Anyone desiring a copy of the message or findings of the Conference may have them by sending his request to the Peace Board of the Five Years Meeting, 101 South 8th Street, Richmond Indiana. If requests are sent in immediately the materials will be mailed so they can be received within a few days following the Conference.

The more I study the record the less of a fatalist I become.

Arnold Toynbee, Historian

QUAKER WOMEN IN JAPAN

A recent letter from Esther Rhoads tells of visits with Elizabeth Vining and Nora Waln:

"Elizabeth Vining. I was at Elizabeth's home as usual on Friday evening and again at the meditation group on Sunday afternoon. She has kept very well this winter and continues to have all sorts of unusual and interesting opportunities with her imperial students. She plans to spend part of her spring vacation with her sister, Violet, sightseeing in Kyoto, Nara area, and then she will probably take a short trip with one of SCAP's labor authorities, an interesting woman who is checking on conditions of workers. Elizabeth feels that she has not had enough chance to see this side of Japanese life, and I am sure she will enjoy her trip very much. She hopes that both of the trips may be made without publicity so that she will not be pursued by newspaper men or called upon to speak in all sorts of places.

"Nora Waln. Nora Waln is back in Tokyo after a very interesting trip to Maizuru, where she visited with the repatriates coming out of Russia. She amazes the Army officials by the fearless way she mixes with these people. She had permission from GHQ to go out on the launch with the quarantine officials and come in on the boat with a group, only three hundred of which proclaimed themselves as loyal to the present regime in Japan. The rest of the two thousand had been so indoctrinated by Soviet propaganda that they thought they would not be a part of the regime of the present Japanese Government. According to Nora, these people very rapidly changed after they set foot on their homeland, and the presence of wives and mothers had a great influence. There are some families who have met every ship-load of repatriates for three or four years. One hopes that their loved ones will finally come back alive.

"Nora will no doubt write up this experience for the *Atlantic Monthly*, but she shared with us many of her impressions. On Saturday, she spoke to the Parents and Teachers Association of Friends School on ideals of education. Her experiences in living in so many foreign countries made her an exceedingly interesting lecturer. She is a delightful person, and we shall miss her when she goes back this spring."

I found no narrowness respecting sects and opinions, but believe that sincere, upright-hearted people, in every society, who truly love God, were accepted of him.

Journal, 1740, John Woolman

ROSTER OF WOMAN POWER

There is an old saying that "the first million is the hardest," but the United Council of Church Women doesn't believe it.

Presidents of state councils of church women, in cooperation with the United Council's headquarters staff at 156 Fifth Avenue, New York, will start making up an Ecumenical Register of Church Women—the First Million, they call it. They expect to reach the million mark by mid-November. The project is planned as a demonstration of church women's interest in the new National Council of Churches of Christ and in the ecumenical church—"the whole church in the whole world." The *Register* will list names, addresses, and denominations of the first million church women who want to stand up and be counted. They will be included in the official register when the United Council, along with six other interdenominational agencies, merges in the National Council the end of this year.

"If there are others who wish to add their names after the First Million are registered, they will be gladly accepted," explained Mrs. B. W. Hamilton, chairman of the Registration Committee, "but the only big effort now considered is for 1950. This is not intended as an annual affair."

Names will be taken through state and local councils of church women and will be finally totalled at the United Council's National Biennial Assembly in Cincinnati next November. This will be the church women's final meeting as a separate body before they join the larger organization. Women signing the register will each give a dollar as a token of their interest, Mrs. Hamilton said, and the money will be used as a means of bringing about greater understanding and cooperation among the women of various church groups.

A chaplain returned from Germany tells of one of the small churches where there was a marble statue of Christ broken into three pieces. When the men in the American army of occupation began to restore the statue they looked everywhere for the hands of Christ. Although they diligently searched among the ruins they finally realized that the two missing pieces had probably been shattered by falling bombs. At last the young captain in charge announced: "I know what we'll do. We'll have carved on the pedestal of the statue these words: 'I have no other hands than yours.'"

—Adapted from WILLIAM L. STEDGER by *The Chaplain*.

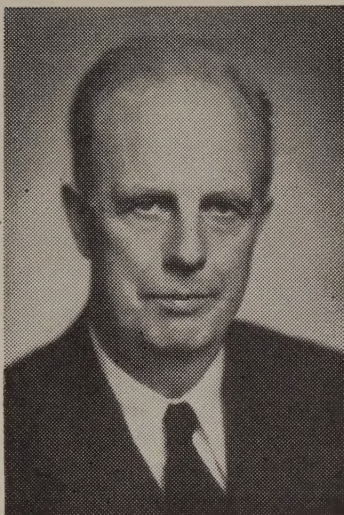
"MOTHERING SUNDAY"

An ancient English custom known as "Mothering Sunday" was observed in All Saints' Episcopal church at Rehoboth Beach, Delaware. Portions of a large fruit cake baked by women of the congregation, carefully wrapped in individual servings, were distributed to everyone present at the special service conducted by the rector, the Rev. Charles R. Leech. According to tradition, "Mothering Sunday" annually falls on the fourth Sunday in Lent. On that day, in medieval times, church congregations visited the mother church and placed an elaborately decorated plum cake on the high altar as an offering of respect and devotion. All Saints' church is one of the few Episcopal churches in this country still adhering to the old custom.

Those who are responsible for the daily conduct of industry, administration, and public life must discover for themselves what is the right decision in an endless variety of concrete decisions. If they are to receive the help they need in making responsible Christian decisions, new types of ministry will have to be developed by the church.

Report of the Oxford Conference on Church, Community, and State, 1937

IN HONOR OF CLARENCE E. PICKETT



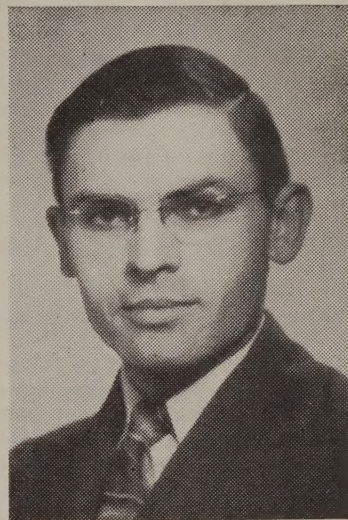
CLARENCE E. PICKETT

A program in honor of Clarence E. Pickett will be held at Haverford College on May 20. This is to mark the formal occasion of his retirement as Executive Secretary of the American Friends Service Committee after nearly twenty-one years of service.

The program is to begin at 11:00 a. m., with a meeting for worship in Roberts Hall. This will be followed by an informal box luncheon in the gymnasium, or on the lawn if weather permits, at

which time there will be opportunity to extend best wishes to Clarence and Lilly Pickett.

The afternoon program, to begin at 2:00 pm. in Roberts Hall, will include addresses by Clarence Pickett and Andrew Cordier, assistant to the Secretary-General of the United Nations. Henry J. Cadbury, chairman of the AFSC Executive Board, will preside, and Lewis M. Hoskins, successor to Clarence Pickett, will be heard from briefly.



LEWIS HOSKINS, who has been appointed successor to Clarence E. Pickett as Executive Secretary of the American Friends Service Committee.

A VILLANELLE FOR SPRING

The dogwood tree's a burst of white
Against the early year's soft green,
Four waxen petals, spring's delight.

They shine afresh in sunshine bright,
With every petal glistening clean.
The dogwood tree's a burst of white.

They gleam beneath the moon at night,
There in the woodland scarcely seen,
Four waxen petals, spring's delight.

One tall tree is a regal sight,
Bedecked in glory like a queen.
The dogwood tree's a burst of white.

And one's a dryad, poised for flight,
Who stoops beside the tree to glean
Four waxen petals, spring's delight.

Their beauty lifts the heart to light,
Their beauty leaves the heart serene.
The dogwood tree's a burst of white,
Four waxen petals, spring's delight.

MILDRED J. DOTY

FROM A KITCHEN WINDOW

I watch the spring come down the street
As step by step in sequence fleet
A gay procession comes to meet
The grateful eye,
While time and spring on happy feet
Are passing by.

Forsythia's bells, a golden burst,
Ring out the music spring rehearsed,
Then yield to lilacs, also versed
In beauty's theme,
A purple counterpoint traversed
With golden gleam.

The apple blossom's pink-and-white,
Surpassing words, brings sheer delight,
A fragrant, fragile bit of light,
Yet without fear
To bear, within, its promise bright
Of fruitful year.

When blazing red against the wall,
Summoning life with lusty call,
Paul Scarlet roses next enthrall
Our answering hearts,
Spring, having reached her pinnacle,
Content, departs.

MILDRED J. DOTY

THE H-BOMB AND THE WORLD'S CHILDREN

*Some Affirmations for Men and Women
of Good Will*

By FRED EASTMAN

*Professor of Biography and Drama,
Chicago Theological Seminary*

One of the blackest crimes in the annals of infamy was King Herod's Slaughter of the Innocents. At most he murdered a few hundred children. He did it for the sake of his own security.

Now, nearly two thousand years later, our Government has announced its intention to produce a hydrogen bomb which may be dropped upon Russia, killing multitudes of civilians including their children. Our Government maintains that such use would be in defense of our security.

We affirm that our Government has taken this action without the consent of the governed.

We affirm that we do not wish to purchase our security, even if we could do so, at such a price.

We affirm that the use of the H-Bomb, or other instrument of mass destruction, upon the children of any nation would be in defiance of the laws of God and humanity. Should we be the first to use such instruments we would create fear and hatred of us and would precipitate a war that would slaughter more children than any war mankind has ever experienced.

We affirm that our immediate duty to the children of the world is to feed the hungry, clothe the ragged, and teach all as best we can the truth that makes men free.

We affirm that the real strength of our people is primarily moral and spiritual, and not in our bombs, strategic bases, raw materials and other resources of military might. Our strength is rooted in our religious faith out of which have sprung our convictions about the worth and dignity of man, his right to life and liberty, and his duty to "do justly, love mercy, and walk humbly with his God."

We affirm that our security among the peoples of the world depends upon their good will toward us. We create that good will by acts of mercy and of mutual aid, not by violence.

THEREFORE . . .

We urge our Government, as the first step to halt the arms race toward a new war, to enter into negotiations with Russia through the United Nations in a patient and continuous effort to settle the basic political conflicts between East and West.

We urge our Government at the same time to make the widest possible use of radio and other media of mass edu-

cation in order to reach all the peoples of the world, including our own and the Russians, with messages designed to tell the truth about America and our sincere desire for peace, to dispel fear and distrust, and to build mutual confidence.

We urge our Government to do all in its capacity to strengthen the United Nations so that its power to prevent war is made effective.

We urge our press to distinguish between the Russian people and their Politburo, remembering that the Russian people are much like ourselves, loving their children as we love ours, and desiring peace as we do.

We urge our statesmen, as they deal with the complex problems of our tragic crisis, to seek their solution in the framework of religious faith rather than the framework of power politics.

We urge our fellow men in all countries to lift the world's children into the focus of world thought. The future belongs to them, not to us. Only as we save them from a new Slaughter of the Innocents in a holocaust of bombs do we fulfill our first responsibility to them and to future generations.

PARAGRAPH FROM HISTORY

The following was written August 15, 1922, by Benjamin Johnson and given to his daughter Amy J. Marvel. It will lift a few persons and facts into review.

After a conference a few days ago with Timothy Nicholson in reference to Joseph Bevan Braithwaite, he has handed me the following statement:

"Friend Braithwaite first visited Indiana Yearly Meeting in 1865, next in 1876, also in 1878. He also visited the conferences of Yearly Meetings held at Richmond in 1887. In 1878, he was accompanied by Richard Littleboy, Joseph J. Dymond, George Tatham sent by London Yearly Meeting to Western Yearly Meeting in which there had been a separation by conservative Friends. In 1884, he came to Canada with William Robinson, Thomas Pumphrey, Thomas Harvey, a deputation sent by London Yearly Meeting on account of a separation in Canada Yearly Meeting. After the Yearly Meeting there a carriage in which J. B. Braithwaite was riding was turned over and he was seriously wounded and one of his wrists was broken. Richard H. Thomas of Baltimore who had married J. B. B.'s daughter, Anna, went to him and took him to his home where he remained about three months before he was able to return to his home in England. His death occurred in 1905 in his eighty-eighth year."

SENATE PASSES LIBERALIZED DP BILL

A liberalized Displaced Persons Bill—long urged by leaders of the three major religious faiths in the United States—was passed by the Senate by a vote of 58 to 15.

The present Displaced Persons Act of 1948 provided for the admission of 205,000 DP's, 27,372 expellees and was due to expire on June 30, 1950. The liberalized measure provides for the following:

(1) Admission of 344,000 DPs, 54,744 expellees, persons of German ethnic origin driven from homelands outside Germany, and 20,000 non-quota war orphans.

(2) Extension of the DP program to June 30, 1951.

(3) Elimination of a requirement that forty per cent of the displaced persons be residents of the Baltic States, and that another thirty per cent be farmers. This requirement in the present act has been assailed by President Truman and others as discriminatory against Jews and Catholics.

(4) Establishment of January 1, 1949, instead of December 22, 1945, as the date by which persons must have reached the occupied zones to qualify as displaced.

(5) Giving the immigration and consular services affirmative authority to rule on the question of a DP's eligibility as well as on his admissibility.

PLAN STUDY OF WOMEN IN CHURCH

Two leading church women, Miss Sarah Chakko of India and Dr. Kathleen Bliss of England, have been commissioned to take a major part in the preparation of a world survey on "The Life and Work of Women in the Church."

The project, described as the most comprehensive study of its kind ever made, is sponsored by the World Council of Churches. It was originally approved by the Council's Amsterdam Assembly in the summer of 1948. The study is expected to be completed by 1953, when the second Assembly takes place.

Miss Chakko, president of Isabella Thoburn College in Lucknow, will direct the project as secretary to the permanent Commission on Women's Work, and Dr. Bliss will write the study.

Franklin once said, "The best public measures are seldom adopted from previous wisdom, but forced by the occasion."

From Our Readers

BEYOND THE A. A.'s

Editor, THE AMERICAN FRIEND:

Having read the editorial on Alcoholics Anonymous in the March 16 issue of THE AMERICAN FRIEND, I felt compelled to bring some things to the attention of Friends. I write not in any spirit of criticism but with deep concern over the situation as it exists today.

The A. A.'s are doing a fine work in their field and deserve and get sincere credit for their efforts. Our field, as Friends, is—or should be—in spending every effort to keep our fine young people from ever starting on the road to alcoholism.

The A. A.'s freely admit that they can do nothing for a person until he is "in the ditch, calling for help." I listen to their broadcasts from Baltimore and that is a direct quote. How can any parent or church wait until that happens before doing anything? Indeed any parent or church, worthy of the name, will begin with the tiny tot and from there on out will see that he is in possession of all facts and guidance in the matter. The Baltimore A. A.'s always say that as long as you can be a "normal" drinker, more power to you, but when you get to be a "compulsive" drinker its time to quit and from there on you must be a total abstainer. But all young people must learn, without that fatal experimenting, that the very nature of alcohol sees to it that even a "normal" drinker is in *abnormal* danger of doing things and committing deeds which could ruin his and other's lives.

The church must lay hold on all means of combatting this evil and one bill which would be a great step forward is the Langer anti-liquor advertising bill which is in the hands of the Inter-State Commerce Committee now. The hearing on this bill was held January 12, 13 and 14 of this year, and I regret to say that so far as I could find out, there were only three Friends present—and I have seen no mention of this bill in Friends' papers. [See italics below.] I have scanned each release of Friends National Committee on Legislation and not once has it even been mentioned, though other matters of less importance have been given space.

If this bill could be passed it would do wonders by eliminating the beautiful works of "art," glamorizing and popularizing alcoholic beverages, and by removing all advertising of them from radio and television—in fact, from all inter-state commerce. One Balti-

more brewer, who was a bit more honest than the rest, said at the hearing, "Why, if you pass this bill it will ruin my business!"

The brewers and distillers are doing an effective job, through advertising, and in many other ways, of creating future markets for their soul and body-destroying stuff. Why can't we, as Christians, be as alert and earnest in our efforts to save our precious charges from this onslaught!

The Langer Bill is still in Committee and there is yet time, if you hurry, to write your Senators in support of it. Senator Edwin C. Johnson is chairman of the Committee and is deeply concerned for the passage of this bill and would be a good one to transmit a message to the Committee. Write him as well as your own senators.

NINA REEVE ASHTON, *Chairman*
Public Morals Committee,
Baltimore Yearly Meeting

Our hearty endorsement of this letter! But we must call the attention of our correspondent to the fact that THE AMERICAN FRIEND has presented and supported the Langer Bill at least four times, and the printing of this letter is yet another. See editorial for February 16, page 52, also page 54; February 2, pages 40 and 44.—THE EDITOR.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Doorway to a Happy Home; price \$2.50; pp. 234.

A sincere desire to bring to other women her certain knowledge that no home can be happy or complete without God led Mrs. Clarence H. Hamilton to write *Doorway to a Happy Home*, published by The Bobbs-Merrill Company, February 3. A former vice-president of the International Convention of the Disciples of Christ, Mrs. Hamilton keeps uppermost in her book of guidance on the ways to build a satisfying home life the belief that God must be particularly concerned with the creative process of family life. "There is such a multitude of books to read on every phase of marriage and parental care that one is often confused, bewildered and discouraged about learning anything," Mrs. Hamilton says. "The purpose in *Doorway to a Happy Home* has been to keep to the basic essentials of happy family life in a religious household."

John Hepburn and His Book Against Slavery, 1715, by Henry J. Cadbury;

published by the American Antiquarian Society, Worcester, Massachusetts; \$1.

Henry Cadbury has the happy faculty of leading us into new turns of our historical road, turns that make the main way enchanting. Here is another byway for the feet of those who love literary leisure. Like other studies made by Henry Cadbury, this book is liberally documented, and presents a predecessor of John Woolman in the Quaker concern against slavery, common to both. It is more a reference work than a story. Nearly two-thirds of this small reference work is given to a reproduction of a part of the original writing by Hepburn.

The University of Minnesota Press announces publication of a two-volume set on *The Biology of Starvation* at a pre-publication price of \$19.50 per set. The offer expires June 1. Friends and other Conscientious Objectors were volunteers for the experiments on which these studies are based.

CHRISTIANITY LIBERATING WOMEN IN AFRICA AND ORIENT

Discovery of the "joint mission" of men and women in the Church has been stressed in a statement issued by the World Council's Commission on the Life and Work of Women in the Church following its meeting, March 6-10, near Geneva, Switzerland. The statement stressed that the impact of "Western civilization" was bringing new opportunities to the women of Asia and Africa and that Christianity was "lifting them up to a new freedom in Christ. The Commission, which includes three American church women, prepared the statement as a survey of the purposes of a world-wide study now in progress on women's work in the church. Results of the survey will be compiled by Dr. Kathleen Bliss, well-known British church leader, and published in book form in 1951.

I do not believe we shall get very far with an appeal for simpler living and plainer, purer ways of life, unless we can associate these ideas with the Christ, and show them forth as essential to a true perception and grasp of Christianity as a living faith. We want to translate Christ into modern terms—to make Him real, and to present Him in such a way that the appeal shall command the intellect and take a practical hold of life.

John Wilhelm Rowntree

The Sunday School Lesson

Prepared by RUSSELL E. REES

For May 14 — Hosea Reveals God's Forgiving Love

Hosea 11:1-4; 8:11; 14:4-9

Out of the tragedy and travail of his own life Hosea had learned a great truth about himself. He had discovered an unexpected capacity for forgiveness, even the forgiveness of a wayward and undeserving wife. He made no extensive defense of his wife, and does not indicate that she sought his forgiveness. On the other hand he did seek her and held out his loving forgiveness to her.

But he is only a man, yet he can find it in his heart to "heal her backsliding and love her freely." If man can rise to such unexpected heights of love, cannot God extend his love to a wayward nation, and to wayward individuals? Is justice the chief characteristic of The Eternal? Or is there another quality which tempers justice? Hosea is the first writer of the Old Testament to see clearly that God's justice is tempered by His mercy.

The rigidity of the moral plumb line held up by Amos is not denied by Hosea, for God still says that "transgressors shall fall therein," and evil is still very real and has very real consequences. But God, to Hosea, is the *One who cares*. His care has been shown in many ways. "He taught Ephraim to walk, He took them in his arms, and He healed them." Can he then deal with them merely as the Judge of a court? This is the beginning of a new concept, the redemption of man through suffering love. This is the golden thread which runs through the Testaments from this time forward. For Hosea's service in lifting it up here we are deeply in his debt.

Love is a costly emotion as anyone can testify who has ever loved another. Grief is simply the reverse side of love, for if we could not love then we could not feel grief. If we ask to be saved from grief we are asking to be unable to love. The animal does not grieve at the death of a parent, but people do because we form attachments to our parents; we love them, and since we love, we are torn by sorrow. The capacity to love makes us human, but it also makes us vulnerable to the evil of the world.

Now the insight of Hosea, far more deeply seen by Isaiah, and of course even more deeply by Christ, is that God's love is also costly. If he could be impersonal, that is merely just, his lot would not be so bad. But "God so loved

the world," and having loved, he becomes vulnerable also. Finally, true love, such as that of God for man, means a cross, and the only way you can escape it is to give up love. This, Hosea points out to us in the words of Jehovah, "How shall I give thee up, how shall I cast thee off?"

What does love seek in its objects of affection? Certainly not retribution or penalization, but redemption. But this has been hard for us to learn. God has been thought of as King, seeking to rule; as Judge, seeking to condemn; and as father, seeking to save and redeem. Hosea is on the side of this fatherly care of God. So was Jesus and so, I hope, are we. "It is not the will of your Heavenly Father that one of these little ones should perish." "I am come that they might have life."

Questions:

1. What key to human behavior do you see in today's lesson? What do you actually believe about the power of forgiveness? Can you cite examples?

2. How does love meet evil in people? What other ways are there of meeting evil? What evidence can you show of growing dependence on love in our social behavior?

For May 21 — Micah's Plea for Human Rights

Micah 1:1; 2:1-2; 3:5-12; 6:6-8

This prophet calls himself Micah the Morashtite and as far as we can know now, that indicates that he came from the territory of Gath, or near the plains of the Philistines. He was certainly a man of the country, not of the city. Isaiah was a court man, an urban citizen, but Micah has the point of view of a man far removed from city life. The territory of Gath was fertile and productive, and the people who lived there we may suppose were contented and happy. When the northern kingdom fell, however, the thoughtful man pauses to consider the state of the nation, and what Micah saw alarmed him.

The three sections included in today's lesson contain the indictments of the nation, and they are broad and inclusive. He speaks first of the common people, the citizens in general, who "devise iniquity and work evil." Covetousness and oppression are common. These sins are the ones mentioned by other prophets, and since their words agree so well, one is inclined to assume they were justified charges.

The prophets also come in for criticism. They cause the people to go astray; they have their hands out for bribes; and when not satisfied they prophesy evil. Where men should expect light they find darkness, and where they expect vision they find only blindness.

The rulers of the house of Israel are likewise accused of evil practices. They abhor justice and pervert equity, and when the government is the source of evil the nation suffers greatly. Bribery and graft is the usual thing and everyone was apparently trying to get as much money as he could, without much regard for the ethics of getting it.

A completely evil society would surely fall of its own sins, but how evil can a society be and still stand? Why did not Israel fall sooner than it did if all these sins were practiced there? We cannot answer those questions, but we can agree with Micah that a nation full of such evils is marching toward doom. I suppose there were good men in Israel as there are in our country. There were good common people who did not live by greed and covetousness; there were priests who were honest men, and prophets who spoke the truth as God gave them the truth; and there were surely some rulers who were not completely sold out to bribery and selfishness. Wholesale condemnation of a society is dangerous, but one does sometimes feel as if the tendency of a society is toward evil.

The prophets were trying to stem a tide of wrongness in the nation, as I presume we are trying to stem a similar tide in our nation. The importance of small groups who are dedicated to righteousness and goodness cannot be over-estimated. That the nation lasted as long as it did is evidence that there was such a small group in Israel. Now, bad as things are in the world today, it is probably true that there are also many persons who have not sold out to evil. To find them, to encourage them, to strengthen them is part of the work of all "prophets" whether they be professional or only concerned people.

Micah proposes a fresh approach to those who are concerned, not a monotonous repetition of old rituals, but to do justly, to love kindness, and to walk humbly with God.

Questions:

1. Do you think Micah over-emphasizes the part that covetousness plays in human relations?

2. Do you find anything missing in Micah's summary of what God requires?

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Church Women Around the World

Delegates from nine countries met at the Ecumenical Institute at Bossey, Switzerland, for the first sessions of the Commission on Life and Work of Women in the Church. The group was set up by the World Council of Churches at its General Assembly at Amsterdam, Holland, in 1948. The purpose of the meeting was to plan a comprehensive survey of the life and work of women in churches throughout the world.

A plea for church women to take the lead in a movement for the universal abolition of conscription and for world disarmament went out from the national meeting of the Women's Guild of the Evangelical and Reformed Church.

Miss Mertie W. Clute of Winside has been a minister for twenty-five years, the longest period that any woman has served in the Nebraska Conference and one of the longest tenure records in the annals of Methodism.

Protestant women made a record response this past year to the annual appeal by the United Council of Church Women for relief packages to aid the needy overseas. "Pieces for Peace" was the slogan of this year's campaign which stressed the collection of dress-making materials for needy women abroad.

A committee of experts studying the question of permitting women to become pastors in the Swedish State Lutheran Church voted 7 to 4 in favor of granting women full status as members of the clergy. Following another meeting in March, the committee's report will go to the government and the church for final action.

Mrs. Mildred McAfee Horton, vice-president of the Federal Council of Churches, has called on women to participate "in every aspect of church life for which they are fitted by temperament and training." She states that the Church is the only institution which includes all groups and therefore is in the best position to surmount barriers which divide mankind.

The Rev. Edith Wolfe, pastor of the Congregational Church of East Caanan, Connecticut, deprecates the restrictions some denominations place on the work of women in the church. She says she is weary of the talk of "special contributions women can make to the church. There is no such thing as the special contribution of women," she states,

"there is only the particular contribution of particular women to the church. Each must individually decide what her own contribution will be."

Wives of more than a score of student seminarians at Capital University in Columbus, Ohio, are attending a tradition-breaking study course, learning how they can best help their husbands in the Lutheran ministry. Once each week, they meet to discuss, under college faculty direction, subjects designed to aid them in being the best of helpmates to their husbands.

Mrs. Leslie Swain, past president of the Northern Baptist Convention, urges college women to start church service on the local level. "Sometimes we see women who like to do the big things but have no time for the little local affairs," she said. "My feeling is that we are going to do our most effective work when we can speak from local experience."

A storm which surrounded the ordination of three women pastors into the Danish State Lutheran Church appears to have blown itself out. There is some lingering dissatisfaction among a few members of the congregations where the women serve and in clerical and government circles. There is no record of any member of the churches involved refusing the services of a woman pastor.

A proposal to permit the ordination of women was placed before the Synod of the Church of Czech Brethren at concluding sessions of its tenth triennial meeting in Prague. The Synod decided to submit the question to the Church's presbyteries and congregations throughout the country. Results of the voting will be submitted to the next Synod meeting.

Proposals for German rearmament were denounced in a joint statement issued by the Protestant Women's League of Berlin and the German Catholic Women's Organization. "Wars can never solve international conflicts," the statement said, "but will only result in a mass-dying of soldiers as well as of the civil population. The survivors would be plunged into unimaginable misery, hunger, and distress."

Wives of faculty members of the projected Japan International Christian University are being as carefully screened as the teachers themselves, Dr. Hachiro Yuasa reports. He added

that "in the process of selecting our faculty we are considering the fitness for international living of a professor's family as well as the professor himself. I do not believe," he said, "such a concept has ever before been applied in selecting a faculty for any university."

First woman to become a full-fledged Protestant pastor in France is Mlle. Elizabeth Schmidt, who was ordained in a ceremony at Sete, on the Riviera. Mlle. Schmidt has for twenty years been unofficially filling the role of pastor. It was her work which decided the National Synod of the Reformed Church in France to admit unmarried women as pastors in certain "exceptional cases." Several other French women are acting as pastors—there are three "assistant pastors" in Lyons.

The Georgia Council of Churchwomen has urged Governor Herman Talmadge to use his new powers over the State Bureau of Investigation to speed up investigations of floggings, generally of Negroes. "We express our indignation and deep concern that citizens in Dade County have been seized and flogged by hooded men," said a resolution by the churchwomen. "We urge that all such floggings be investigated immediately by the Georgia Bureau of Investigation so that those who flaunt the law and bring disgrace upon our state may be brought to justice."

Friendly Fellowship

WEST BRANCH, IOWA, Friends Church united with the local Methodist Church in a union service the evening of April 7. A cantata, "The Message of the Cross," was presented by the united choirs. The pastors led the congregation in Scripture reading and prayer.

PAOLI, INDIANA, Friends Meeting received twenty-three adult and fifteen associate candidates for membership, a total of thirty-eight, on Easter Sunday morning. They report that they have paid all of their United Budget obligations this year for the first time in many years.

GUILFORD COLLEGE, NORTH CAROLINA—On annual spring tour, the College choir went north in March, visiting Friends Meetings and other churches, and Oakwood School. In March Frederic Crownfield and Floyd Moore attended the Southern Branch of the Society for

Biblical Literature and Exegesis in Nashville, Tennessee, where Dr. Crownfield gave a paper entitled, "Did Jesus Claim to be the Messiah?"

* * * *

CHARLOTTESVILLE, INDIANA — The Marion College Choir, conducted by Herman Baker, gave a program of sacred music at Charlottesville Friends church on April 4. A carry-in dinner was served at the church, and the twenty-seven choir members were entertained in the community over night. Attendance was good and the presentation was greatly enjoyed. Helen Sparks of Charlottesville Meeting is a member of the choir. * * * *

XENIA, OHIO — The Easter service climaxed the Lenten Season with a record attendance, with two hundred and sixty-five in attendance. The robed choir gave the Easter cantata, *Immortality*. The church, under the leadership of Frank J. Long as pastor, is following the Spiritual Advance Program as outlined by the Federal Council of Churches. During the Lenten Season, thirty-seven new members were received into membership. Out of this number there were seven whole families—all young parents. The climax of Easter is not their goal—but on to Pentecost through prayer and service with the risen, living Christ.

* * * *

DES MOINES, IOWA — The Woman's Missionary Union of Bear Creek Quarterly Meeting held an all-day missionary conference on March 31. Dorothy Pitman was present and spoke both in the morning and afternoon sessions, giving a clear picture of Friends' work in Africa. She told of the four departments of work there—religious, educational, medical, and industrial. She expects to return to Africa as soon as possible. The Yearly Meeting president, Fleda Hadley, was also present and spoke at the morning meeting. Members were present from each of the Meetings for this instructive and enjoyable day.

* * * *

ALLEN'S NECK, MASSACHUSETTS, Friends have been active in relief work. The Relief Committee sent ninety-two pounds of food and clothing to designated persons in Germany before Christmas. Since then they have sent two hundred and twenty-nine pounds of clothing, books, and toys. There has been sufficient money given to send nine CARE parcels and interesting letters of thanks have been received. The Women's Missionary Society has held eleven regular meetings when aprons are made, and sold at Christmastime. In various ways

they have realized a profit of \$127.61, of which \$100 was given to the Yearly Meeting budget. In July, at an all-day meeting, four quilts were tied and two hundred pounds of clothing was packed for the AFSC. The Annual General Meeting was held in March when officers were elected.

* * * *

BLOOMINGTON, INDIANA — Friends in Bloomington, Indiana, including students, have been meeting regularly for more than three years, for worship and religious fellowship. Last summer they decided to organize as a Monthly Meeting, deciding to affiliate with Blue River Quarterly Meeting of Western Yearly Meeting of the Five Years Meeting. Blue River Quarterly Meeting appointed a Committee to investigate and report at the next Quarterly Meeting, and reported that the request should be granted. Bloomington Friends suggested February 19 for the time of setting up the Meeting which was held in the Bryan Assembly Room of the University, and was filled to capacity for the occasion. After a brief period of worship, the Committee set up the Meeting with Norris Wentworth as Clerk. In accordance with *Faith and Practice*, the Meeting was turned over to the new Clerk, who gave a brief talk and then called on Dr. Thomas E. Jones, president of Earlham College, who gave an inspirational address. Other denominations of Bloomington were represented by appointed delegates. About thirty Friends from out of the city were invited and participated in the dinner at the Norris Wentworth home. The spirit of the Meeting is fine and the group is to be commended upon seeking fellowship with the larger group of Friends in the general work of the Society of Friends.

* * * *

EARLHAM, IOWA — William J. and Florence Reagan were in Earlham for a week of special meetings in March. William Reagan preached at the two Sunday morning meetings for worship and at the two union Sunday evening services. During the week he met with

various groups, beginning with a tea at the parsonage for the older group on Monday. They spoke acceptably to the Woman's Missionary Society meeting on Tuesday, and in the evening the Quaker Anns entertained them at a pot-luck supper, where William Reagan brought an inspiring message. Wednesday, community night was held, and Friday evening was youth night, when he gave a forceful talk on making de-

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MERRILL L. HIATT, Headmaster
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cisions. Thursday evening they met with the Sunday School workers. Friends felt they brought inspiration to the various departments of work, as well as to individuals. On Easter Sunday, the choir presented an excellent program, commemorating the first Easter in music, story, and song. In the evening, Friends united with other churches in giving the cantata, *Calvary*.

CHURCH WOMEN TO CONFER

Three women authorities on the Near East, and over a score of other church leaders, writers and educators will take part in the annual Northfield Missionary Conference, to be held at East Northfield, Massachusetts, July 3-11 this year. The conference is sponsored by the Foreign Missions Conference, the Home Missions Council, the Missionary Education Movement and the United Council of Church Women.

Emphasis of the program is on the Christian community at home and the problems of the Near East abroad. Forums, worship sessions, and classes in methods and materials will be held during the week in two sections. One will be for women church leaders, program chairmen, and heads of church societies, the other for girls sixteen to twenty-four, who are leaders in their youth groups.

Registration blanks and information on the conference can be obtained by writing Miss Edith Lowry, co-executive secretary of the Home Missions Council, 297 Fourth Avenue, New York 10, New York. Registration fees are \$4 for girls, \$5 for adults. Board and room for the conference range from \$24 to \$35.

QUAKER WOMEN FIRED

Three Quaker women who refused to sign Maryland's loyalty oath, on grounds of religious conviction, will be dismissed from their jobs in compliance with a ruling by the state's court of appeals.

The appellate court ordered the Ober anti-Subversive Act, which required a loyalty oath from all state and city employees, reinstated without ruling on its constitutionality, after the Baltimore Supreme Bench declared it unconstitutional. The Baltimore court then rescinded its earlier ruling.

The three Quaker women affected are Doris Shamleffer, an employee of the State Employment Department, Elizabeth Haas, an employee of the Enoch Pratt Library, and Dr. Miriam Brailey, director of the City Health Department's Bureau of Tuberculosis.

POSITION AVAILABLE

For qualified office secretary in a city Friends' Church. Address GHM, THE AMERICAN FRIEND.

BIRTHS

BECK—To Bryce and Ruth Nobles Beck on January 28, at High Point, North Carolina, a daughter, Toni Karen.

BREWER—To William and Nancy Greer Brewer of High Point, North Carolina, on February 27, a son, Richard Douglas.

GUTHRIE—To Wayne and Jane Wolf Guthrie, a son, Wendell Wayne, on March 7, in Butte, Montana.

PILBURN—To Marvin F. and Carolyn Zelliot Pilburn of Preston, Iowa, on March 28, a son, Donald Edward.

RHODES—To Luther and Ruth Guthrie Rhodes of Fort Des Moines, Iowa, on March 6, a son, Nelson Kenneth.

WHITE—To Robert and Lyda Meredith White, a daughter, Nancy Ellen, on February 23, at High Point, North Carolina.

WILSON—To Clark and Jeanette Oren Wilson on January 10, a daughter, Patricia Jean, at High Point, North Carolina.

DEATHS

FROST—Maude A. Gifford Frost, wife of Bertram Frost, on March 19, at Dartmouth, Massachusetts, in her seventy-seventh year. She was a devoted member of Allen's Neck Meeting. In her younger years she worked with children and in the musical service. She was a charter member of the Woman's Missionary Society and Dartmouth Woman's Christian Temperance Union. Services were conducted by her pastor, David Ensign, and burial was at Allen's Neck.

HAYWOOD—Mary Caroline Ingels Haywood on February 28, in Kokomo, Indiana, in her thirty-second year. She was graduated from Earlham College in 1940, and had taught in the Kokomo Junior High School. Surviving is the husband, Thomas Parker Haywood; an infant son, Thomas Lin; a brother, Paul F. Ingels; and her parents, Hale P. and Lois Farlow Ingels. She was a member of Union Street Friends Meeting. Services were held in Kokomo with Norman E. Young, the pastor, officiating.

JOYNER—Martha C. Joyner on March 13, in Franklin, Virginia, aged eighty-two years. She was a member of Black Creek Monthly Meeting at Sedley. Her education was received at Westtown, following which she taught in Southampton County. She was united in marriage with Alec J. Joyner. Surviving are two daughters, Mrs. John C. Bradshaw and Mrs. John F. Duke, Jr.; two sons, Wilbur D. Joyner and S. Lindley Joyner. Services were held at Rosemont Cemetery in Sedley, with James R. Stein officiating.

REYNOLDS—John Z. Reynolds on January 29, in Clermont, Florida. He was a former resident of Glens Falls, New York. His wife was too ill to return for the services held in the Friends church by the pastor, Robert J. Rumsey, and Cecil E. Pearson of South Glens Falls. Interment was in Glens Falls Cemetery. He is also survived by a sister-in-law, Mrs. Raymond Buckley.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone Trowbridge 6-6883 or Trowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone Fairfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert D. Pettengill, Jr., Pastor.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Harttrant Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.; George H. Moore, Minister. Richmond 78406.

MEMPHIS, TENNESSEE

Unprogrammed meeting for worship, first and third Sundays at 4:00 p.m., at the home of Miss Margaret C. McCullough, 858 Whitford Place (or phone Dr. Alice Deutsch 7-2990-W).

MIAMI, FLORIDA

Friends Meeting, Charles Torrey Simpson Memorial Garden Center, 55 S.W. 17th Road, at 3:00 p.m. each First Day. Business meetings are held the first First Day of each month, following the meeting for worship.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m.; Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sosis House, 108 Liberty Street, First days at 11 a.m. Monthly Meeting, 10 a.m. first First Days.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone Sy. 6-3372.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavors 6:30 p.m.; Evening service 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KENwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.

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